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ESSENE

JANUARY, 1903

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*I have no creed,  
Or, if a creed, but this:  
I love humanity.*

LIFE

LIGHT

LIBERTY

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## A MAGAZINE OF CONSTRUCTION

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### *THE GREAT SOULS.*

Every crisis has produced a man equal to its need. The prayer of the race for a leader has always been answered.

The Aryan migration had its Odin. The Jewish exodus brought forth its Moses. Thermopylae produced its Leonidas. When the cry of Rome was for someone to withstand Hannibal, there came a Scipio. When the Pharisaism of the Jewish church and the materialism of the world called for a regeneration, God gave mankind a Jesus. When, in the fifteenth and sixteenth centuries, the corruption and despotism of the Christian church called for reform, there



# BUSINESS ANNOUNCEMENT

**T**he Forum is a direct answer to the demand of friends and students who are especially interested in the work of its editors, J. A. Simpson and Grace M. Brown. Mrs. Brown's "Studies" are widely read and hereafter they will appear exclusively in this publication.

Mr. Simpson's work is too well known to require any comment, and he has intended for some time to issue a paper of this kind, so it was deemed wise to join forces in the work, thus making it possible to greatly enlarge the circulation and influence of the magazine.

We have no intention of offering premiums for subscriptions, as we intend that the quality of the magazine will attract those who wish it—and we only want what comes to us freely. We will not force the paper in any way. Those who want it will recognize its message and subscribe for it.

We ask our friends to send us a few names and addresses of those who they think would be interested in a publication of this kind.

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was a Luther. When the profligacy of the English monarchy grew unbearable, there was a Cromwell. When the fortunes of France were at the lowest ebb, there was a Joan of Arc. When an antidote was needed after the debauch of the French Revolution, there was a Napoleon. When the American colonies would throw off their bondage, there was a Washington. When Italy aspired for union and freedom, there was a Garibaldi. When Germany was ready for amalgamation, there was a Bismarck. When a nation was to be saved and a race emancipated, there was a Lincoln.

Scattered all down the ages are the prophets and truth tellers, who dared combat the lies of power and to turn the thoughts of men to God. When the Grecian deities were crumbling, there were a Socrates and a Plato to tell of better and more spiritual things. When paganism was waning, there was a Paul to carry the glad tidings of a new faith. When the renaissance came, and with it the demand for a deeper learning, there were a Bruno and Galileo to lay the groundwork of a later science. When it was time for supplanting the old Norse mythology, there was an Olaf to hold aloft the banner of the White Christ. When the world needed a more spiritual interpretation of the gospels, there was a Swedenborg. When the serfs of Russia aspire to a higher freedom, there is a Tolstoi.

There is nothing more ennobling than hero worship, so long as we adore the principle rather than the man; for it is through the great, inspired souls that God most reveals Himself. How poverty stricken we would be without a Shakespeare, a Goethe, an Emerson, or a Whitman! What a new and luminous view of Nature we would miss without a Darwin or a Spencer! How much of beauty would have been left out of the world without a Michel Angelo, a Raphael, a Beethoven, or a Wagner!

These exalted spirits, that rise up into the Universal, refresh the world by telling it of immortal springs. They reveal the eternal immanence of the Over-Soul, from which come all life and glory and love. They lift us out of our pettiness and filth, our narrow creeds and outworn customs. They give us a glimpse of broader prospects, of higher duties, of deeper sympathies, of nobler destinies. They furnish us, as it were, a peephole view of the sunlight falling upon the hills of a better world.

If the supply of these illuminated souls is gauged by the demand, then the world should soon be filled with such a galaxy of prophets, poets, teachers and leaders as no single age has known before. Never was the call so widespread or insistent. Never was the need greater.

Never was there such a longing for the light, such a thirsting for the truth, such a hungering for the bread of life. Never was there the appearance of such a crucial age ahead. Never, since the coming of the angels over Bethlehem, was there such a prayer for the Christ-principle in human hearts.

The Infinite Spirit of Love will not let these demands go unsatisfied, these prayers go unanswered. He has responded in every age heretofore. And now, as the need is greater, the answer will be more abundant. The materialism, greed and social injustice in the world are so deeply rooted that it will take a violent upheaval to overthrow them; and in such times it requires spirits that can ride the storm and calm the waves.

The whole world is slowly awakening to the new light. The voices of protest and prophesy, a few years ago so few and far between, are now swelling into a chorus. The practical religion and western civilization of the Occident is stirring the Orient into new life, and in return the Ancient Wisdom of the Orient is flooding the Occident like a sunrise.

God does not make mistakes. To Him Time is nothing. Empires and races may vanish. He only keeps in view the larger purpose. What seem to us great revolutions and catastrophes are to Him only



incidents in the working out of the Cosmical Plan. He sees always the goal—His kingdom on the earth. But it is a part of the law that man himself must attain this kingdom. God, the All-Father, starts His children out in the Universe for themselves. He differentiates them into individuals. He gives them freedom that thereby they may learn self-reliance, that they may wrestle with the forces and attain strength, that they may gather experience and grow to the uttermost. But, starting them thus to make their own way, He gives them some little reminiscence, a spiritual remembrance of home. It is only a faint gleam, but it is enough that if they follow it, they can work back, work back, work back through the aeons to Him. This is their ultimate goal—to know themselves and again to come into harmony with the All-Loving Father.

But while they are free, He does not leave them unaided. He gives them the lights of revelations to illuminate their shadowed paths. He sends them a Christ to point the way. He speaks to them through seers and sages. He inspires great leaders to direct them over the rougher places. He puts melody into the hearts of the poets, that the journey may be cheered by song. And He ever works in the souls of all that are ready to listen, encouraging, soothing and stirring them to nobler aspirations and brighter hopes.



The choicest leaders! The great-souled masters!  
 Through them we worship the Infinite Source of  
 Power and Wisdom. For they are, at the moment,  
 the instruments through which He speaks unto the  
 race.



### THE UNIVERSAL

Behind the symbol lies the soul of things;  
 Behind each life, the source whence all life springs;  
 Behind the finite stands the Infinite;  
 Behind our shadows, all-pervading light,  
 Of which at times a transient gleam is caught;  
 Behind the thinker, universal thought;  
 Behind the person, the impersonal;  
 Behind each part, the never changing all;  
 Behind the things apparent to the sense,  
 In the invisible, the fountain whence,  
 Flows ever out the current of events.

Behind the deed, the doer; and behind  
 The doer stands the everlasting mind;  
 Behind the consciousness of every soul,  
 The consciousness that permeates the whole;  
 Behind the emblems known as space and time,

## THE DEEPER

The boundless, ever present and sublime;  
Behind effect, the cause; behind the cause,  
Necessity, the origin of laws;  
Behind the relative, the things that seem,  
The universe with its stupendous scheme,  
Stands the Divine with His eternal Dream.

There operates a law of unity  
In all that was, or is, or is to be;  
Each thing to every other thing relates,  
Throughout all being in its varied states;  
So each is infinite in its own sphere,  
Is endless and is boundless, now and here;  
And so the all-life lives in you and me  
And we are heirs to immortality;  
The self-same forces through all nature run,  
From germ to man, from atom unto sun  
And link all modes and substance into One.

We gaze upon a mask. Behind the screen  
Lies the reality in the unseen.  
We view this inner life made manifest,  
As in the world objective 'tis expressed  
In terms of matter—phrased in time and space;  
We see it veiled, but never face to face.  
Our innermost selves are seldom realized,

They are sub-conscious and unrecognized,  
 Except in those rare moments when we press  
 Up spirit heights whose visions limitless  
 Are gleams of Universal Consciousness.



Never was there such a seed sowing in the world  
 as now. Everywhere the germs of new ideals are  
 being scattered. Everywhere real Christianity is tak-  
 ing root in hearts where it least is suspected. Every-  
 where the soil is being prepared for more seed. What  
 will the harvest be?



When men see the fully rounded movement of the  
 new Christianity—which is the soul of the old Christi-  
 anity taught by the Master—they will realize that it  
 affects everything in human society and that it is  
 the greatest movement in the world.



The era of real Christianity and that of economic  
 justice will be ushered in together. What is now  
 needed is for men with courage to speak out for the  
 truth.

# *LIFE STUDIES*

*B Y I O N E*

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## *STUDY IN CONSCIOUSNESS.*

What a great thing it is to get acquainted with ourselves, to recognize ourselves as we really are, stripped of all delusion, all fancied crusts and barriers—just ourselves as we are to ourselves.

All men have an equal right to the inheritance of the Father, but each soul must find out how it will come into its own. Each soul has its position in the universe, and consequently its own peculiar way of attracting from the universe, and in order to know the method of attraction we must first know ourselves.

It is not enough to say "I am strong; I shall have what I desire." It is not enough to act, if the action is from externals only, because external actions do not endure. It is necessary to think, to act and to live from within. Be the thing you desire, and then it is yours.



Do you ever grow weary of so much talking about things, such an abundance of words and such poverty of everything else? When we really do become a thing we say very little about it; when our bodies are perfectly well we do not think of physical imharmonies, or notice them in others. When we are perfectly poised we do not notice or think of imharmonies unless they are intruded upon us. When we are in repose we have little to say.

When a man is great he is truly simple. Simplicity is as necessary to true greatness as charity is to love. It is when we lay aside the delusions of life and become simple as a child that the recognition of ourselves comes.

After all, the only thing we have to do is to live the very best that we know. How can anyone do better than his understanding will permit? If we live in our highest consciousness all the time we are constantly raising the plane of that consciousness.

We might just as well realize that the strength of the whole depends upon the strength of each part of the whole. We must build our mansion one stone at a time. We can only mount the ladder one step at a time. Each stone should be perfect, each step sure if the whole is complete.

It is not the easiest thing in the world to conquer

the little daily difficulties. How much easier it is to grasp some big problem and settle it than to live and work out the smaller ones! But one must commence and conquer right there if he wishes to build his character constructively. In a life of construction the whole underlying thought is truth in detail. Such a life-expression is prayer without ceasing, whether one is conscious of it or not.

Truth is the only thing which is everlasting. Every other thing is delusion, so if the details are not of truth the whole must eventually disintegrate, to wait until the disintegrated particles can again take on the constructive vibration and manifest in form.

So many of us make the mistake of feeling that certain work is beneath us, that we are too high-toned, as it were, to do certain things which are perfectly honorable to be sure, but seem a little too menial to suit our tastes. Some of us want to concentrate and to pray, and we do not want to do our little daily tasks. Why can we not realize that truth is just as much a part of us when we are doing manual labor as when we are kneeling in our sanctum? Sometimes we may be closer to the throne when we are expressing our prayers in our work than at any other time. Possibly if we realized that fact more we

might not have so many severe lessons to compel us to be conscious of ourselves.

Life is so entirely what we make it. I have heard people say that life is stupid. People who think they have exhausted its interests because they know nothing of the great depth of their own soul power. Such people are not conscious. They have not yet discovered how interesting they are. They simply exist and have not even commenced to live. It is better to plunge into the very depths of life than to exist on its shallow surface and never become conscious.

The possibilities of the soul are limitless. All human beings have the opportunity of sounding the heights and depths of experience if they are brave enough to take the opportunity. Life is only stupid to stupid people, or rather to him who allows his brain to become sluggish through laziness or selfishness.

The individual expression of life is vitally, entrancingly interesting to the man who dares to think and to be true to his conscious knowledge of himself.

Knowledge of self which gives one the ability to perceive the opportunity and fearlessness enough to grasp it and hold it constitutes genius. Set your ideal and build yourself to it. When you have accomplished that you will find a higher ideal for the glory of all life, as well as the human manifestation

of it upon this planet, is that it is constant growth always advancing toward higher ideals.

We assimilate some truth, some constructive force each day. The more of this vital life-force we absorb the greater our advance. The less destruction we allow to enter, the greater opportunity for constructive force. There is no hurry about anything. When you know yourself you will trust yourself, and when you really trust yourself, then you have found the place of repose.

The mind recognizes its master as the world recognizes its leaders, and only the man who is strong in self-knowledge is master of his mind. All fear leaves when you recognize your own individuality, and that you depend on no person and no power outside of yourself. How strong you feel, how serene, how all things come to you, when your feet are firmly planted on the rock of true individuality.

Truth is always dominant in the soul, whether we perceive it or not. We may obscure its brilliancy by our objective delusions, but it is there. Sometimes the sun in the heavens is obscured by smoke or clouds. Sometimes the eyes are too dimmed with tears to see the sunlight, but the sun is there and its light and its heat enfold us whether we perceive it or not.

It is often a painful thing to tear away delusion.



It would not be so difficult if we had sufficient faith to "let go," and just let it drop away. The personality seems so important it is hard to let go of it and realize the greater individuality. But when you do succeed and give up the old delusions how the sun does shine, and how the beautiful gifts of life come as the fear leaves and the necessity of striving and struggling is over!

Stranger, isn't it, how things materialize when you stop being so intense in your race after them. When you cease working for reward your reward comes. It is not necessary to make the slightest effort to attract your own; you cannot escape it. It is not even worth while to leave your abiding place or pause in your daily duties. As soon as you forget how important your personality is, your real and higher recognition comes.

When you know yourself the world will recognize you. You will never have to proclaim yourself. If you recognize your privilege in being one with the Father it will matter little to you whether your ancestors were kings or peasants, or whether you have worldly possessions or not. It will not occur to you to question whether you are an ordinary human being or made of a little finer clay than the rest of humanity.

Did you ever hear about the little child who said

to his mother when she spoke of someone being "so common!" "Mamma, God must have loved the common people, He made so many of them." It certainly would have been an uncommon mother who could not have seen herself with a little clearer vision after such a reproof.



Do you know I think that some of you who are most enthusiastic truth students absorb so voraciously, and mix magnetisms so promiscuously that you accumulate more vital energy than you can ordinarily work off. You nearly disintegrate yourselves by your constant seeking and effort to absorb when you have not made use of what you already have.

We do not want too much vital energy any more than we want too much of anything else. We want to polarize, and economize our forces by employing our energies wisely in constructive acts.

Find your place in the world of activity and when you are ready for the work that you love, and which you recognize as your own because you love it, it will be ready for you. In the meantime do whatever comes your way. The more completely you bring the constructive force to it, and the more perfectly

you accomplish the present task before you, the more surely will you come into your own.

In the daily duty of life, which is the ever-present opportunity, we find the only possibility of happiness. Work—work that is of service to humanity, as all constructive work is—brings more genuine pleasure than any other thing. Work where your heart, your brain and your hands are all acting in harmony is truly glorious.

Just at present this planet is the field of our life's expression. It is the Master's vineyard, where we are to work without thought of reward and for the good of all. We must plant our feet firmly upon the earth, because we are working upon the earth. We must not always look up, nor always look down, but we must consciously realize that our work is upon the earth, and we must be harmonious with the field of our labor.

There is quite a good deal to be done here, too, and in some way we all have a part in the great work. All we have to do is to recognize our particular part, and then do the thing we know is ours to do. Whether we realize it or not the world is steadily progressing. Each cycle takes us one round onward in the glorious evolution and manifestation of life. Think what it means to be a part of the whole—that

we are instrumental, and even necessary, to the divine plan! Each soul is vitally important to the completeness of the over-soul. Truly the finite mind can scarcely comprehend the possibilities of the soul.

The only true possession one can have is knowledge. Not knowledge of outside things, but understanding of truth—wisdom concerning ourselves and our relation to the whole. Possession amounts to very little. It is being something which counts. You cannot possess truth unless you become truth.

And speaking about possession—when you think you possess something you want to be careful that it does not possess you. Think of the bondage, the awful slavery, of being owned and absorbed by the very thing which you think you own! When you are selfish about anything, grasping about money or anything else, especially when you have the delusive thought that such possession makes you a little better than your brother, you are a slave to that thing and unless you let go and come into freedom, the force of it will destroy you.

Let me give you a thought about the enormous daily opportunity. Keep dominant in your mind the thought that to-day is the very best and brightest day that you have ever known. It is yours to do with as you please. Fill it with brightness. Make it a



## THE MESSAGE

constructive day in every little thing you do—no matter how trifling it may seem—keep in the innermost consciousness this great fact, that the supreme message of the soul is in the one word—Love.



### *HOW GOOD IT IS TO BE ALIVE*

How good it is to be alive!

Beneath our feet the fruitful earth,  
And over us the boundless, tender sky,  
With day by day the comradeship  
Of myraid, living things,  
And we to feel not alien, but at home.

How good it is to be alive!

A thousand stringed instrument  
Our being is, yielding response  
In kind to every sight and sound,  
Played on with subtle, loving touch  
By all that makes the beauty of the world.

How good it is to be alive!

Sharing our days with those we love,  
To look into their trustful eyes

## THE ETERNAL

And know that we are understood;  
A perfect fellowship of mind  
Matching the world's eternal harmony.

How good it is to be alive!  
To feel in us the better self,  
In awe of its own magnitude  
Moved to achieve what it dare dream,  
Creative impulse, voice of God,  
Obeying which is perfect liberty.

How good it is to be alive!  
Day after day with eager mind  
To find the majesty of life  
In noble work. Our happiness,  
The pleasure, health and cheer  
That freely flow from every manly deed.

How good it is to be alive!  
What better gift than this—  
The blessed calm that afterwhile  
We know, the crown of suffering,  
When we have grown compassionate,  
Tho we have failed in all but faithfulness.

How good it is to be alive!  
The mystery, beyond the sense

## THE ESSAY.

Of outward things, betokens what  
We cannot doubt will satisfy the soul,  
When we in other spheres shall say,  
How good, how good it is to be alive!

VICTOR E. SOUTHWORTH.



## KEYS TO UNIVERSAL THINKING

While it is not the purpose of this paper to discourse directly upon the subject of Truth, it seems necessary to offer such definition of a term, to which repeated reference will be made, as will make clear its meaning in relation to the subject treated.

Truth is the right perception of things—Character is right relation to them.

Intellectual perception of truth does not imply character. It is one thing to project a fact or precept into the mind, but it requires another and finer chemistry to precipitate it into conscious character, that its possessor may have individual proprietorship therein and live in spontaneous, automatic obedience to its requirements. Truth, the unknown quantity in the great equation, reduced to its simplest form may be thus indicated— $X$  equals righteousness.

Character, then, is the highest expression, the ultimate statement of Truth.

He who lives in the particular sees truth in particulars, and is forever deceived by the endless play of local circumstance and temporary condition. His deductions are drawn through the grosser forms of material logic and his conclusions reached through laborious mental processes, into which his "personal equation" enters so largely as to impair if not destroy their value.

Error is but the supposed logical deduction of partial knowledge of misrelated facts.

He who lives in the Universal will not be deceived by circumstance, nor will the seeming of things lead him into error. Related facts will seek each other from their own gravity and associate themselves from their inherent affinity, by a chemistry as infallible as that which combines the elements in material nature, and by the same unconscious processes.

Such spiritual vision will pierce the material symbolism of nature to the heart of things, and discover the constant life principle, of which all form is but special manifestation under given condition and of which all religious symbolism, substitution, sacrifice or service, is but a rude expression, according to the need of the worshiper.

It is the object of this paper to suggest some



keys to Universal Thinking, and to define the processes by which the sublime Unity which underlies Universal Nature may be traced and verified.

"Universal Thinking" may be defined as that plane of thought in which the mind perceives the thread of life to be continuous, the life principle in Nature a unit, the life thought a single thought, in which the soul (the word "soul" is used simply as a convenient term to express that faculty in man capable of indefinite growth and expansion), having risen out of the particular into the Universal, perceives itself to be all-related, and views all special manifestation in material Nature as phases of her unfoldment, none of them original, none ultimate.

Alike is the spiritual aspect of Nature, religion, in its organic sense, is seen to be but a continuation of Nature's evolution, a passing phase of human growth, its formulated creeds, symbols, sacrifices and service but means to an end, all alike idolatrous, differing only in degree. (This does not imply denial of the necessity of aids to growth on the material plane of development, nor imply failure to recognize their *value* and efficacy. None sees the need and worth of them so clearly as he who has escaped them.) To reach the plane of Universal Thinking and absolute being is to rise out of these material aids to growth and

worship, and perceive *directly* that for which they stand and which men seek through the visible form and service of organic religion. It is objective religion become wholly subjective. The union of the soul with the Unit of life. Its oneness with the source of Universal power, whereby it can say of a truth, "All authority in Heaven and in earth is given unto me."

Much depends upon my own subjective condition. Truth will take its color from the eyes with which I view it. The facts of objective material nature stream into me through the medium of my senses and I become their sole interpreter. Out of my subjective conception of them is my objective Universe builded. That alone exists, to me, which has been brought to my attention, and then only, as it reveals itself to my understanding. Thus every man is, in an important sense, the creator of his own Universe and his *perception* and *conception* of truth is its character and limit as well as his own. That is to say, objective Nature and my subjective self will always be in perfect poise.

I cannot know Truth except it dwell in me. *hence* knowledge of Truth is extension of Being. Truth and Life are one. To know the Truth aright is Life Eternal.

Not a mere perception of truth as a matter of observation, but *right relation* to it, that it may enter

into and become the fibre of consciousness, alone can reveal to the soul the principle of life by which I may become its adequate interpreter. Insofar as I know the Truth I am one with the Unit of life and have entered into absolute Being.

At last the Universe becomes a sanctuary and my own Soul its Holy of Holies, the habitation of the Supreme God-head, the receptacle of Truth—Nay more, it has become the Truth and the Life. The facts of Universal Nature streaming into me suffer no retraction and make their perfect picture on the highly sensitized plates of my consciousness.

What then are the necessary conditions that truth may enter into me and become a part of the spiritual fibre of my being?

1st—Simplicity. I must ever be a trusting child at the knee of the Universal mother. "Except ye become as little children ye can in no wise enter into the kingdom of Truth or any other Heaven." Heaven and Truth are one. Heaven is harmony. Harmony is right relation. Right relation is life.

What are the qualities of the child mind? Simplicity, Confidence, Sincerity.

2d—Second, then in this trinity, Confidence.

I may be called to surrender all that I have thought vital to my faith, my happiness, my hope, but I must

know that out of the dead ashes of error will arise a higher faith, a larger hope, a more abundant life. I must know that truth is best, and that out of the ruin of the destroyed temple will arise a more beautiful, even the shining temple of Truth, wherein shall be neither altar nor priest, symbol nor sacrifice, nor any form of substitution whatever, for the soul has become that it sought through these material aids and entered upon the eternal plane of absolute character and Universal Being.

3d—Personal Purity. Nothing so darkens the mind as vulgar and profane thinking, or depraved and vicious practices. Could the finer rays of truth penetrate such a foul atmosphere as this, they could find no place to make their appeal and would fall powerless upon the sightless orbs of the soul. *"If the light within me be darkness, how great is that darkness?"*

All things are pure to him who thinks of them in the relation for which Nature intends them, and he alone will be lead to their right uses, or get to himself the highest pleasure possible to their contemplation or exercise. "Who shall ascend into the holy hill of the Lord," says the Psalmist, "or who shall stand in his most holy place. He that hath clean hands and a pure heart," and again hear the great

Indian Teacher—"Blessed are the pure in heart for they shall see God."

4th—I must be true to the highest I see.

This is one of the positive conditions of growth. So long as I fail to express in character the truth I see, my perception of higher truth will be, at best, but dim, but let me live in the spirit of perfect obedience to the highest I see, and my vision is already extended. I must press against the limit of present attainment always if I would grow. Let me but stand on the highest fact of my experience and look upward, when lo another fact, of which I had not dreamed before, beckons me on to higher achievement.

"Blessed are they who do hunger and thirst after righteousness, for they shall be filled."

5th—Sincerity, perhaps the rarest quality of the human mind, the third in the trinity of graces that will lead the soul into all truth.

Nature is quick to detect a false or fickle lover and will have no trifling. Sincerity is the "open sesame" to her sacred realm, the perpetual passport to her royal favor. Only him who truly loves her will she admit into her unveiled presence, and to him alone will she confide her dearest secret, even the secret of life. He who comes in any other name than that of sincere desire to know the truth that he may



## THE ESSENCE.

It will knock in vain for admission into her confidence, and though he be admitted to her outer court can never profane her inner sanctuary with his presence. Her Cherubim and Seraphim will never be displayed to the gaze of the vulgar and the curious.

6th—Self sufficiency is likewise a bar to the entrance of truth into the soul. To such, she has but one reply. "You say we see, therefore your sin remaineth."

False desire, prejudice, selfish interest, intolerance, a controversial spirit, predetermination to prove or disprove anything, that self may be established, are alike incompatible with the highest spirit of truth, and its sensitive lines will be turned aside by such gross atmosphere, or at best produce a distorted picture on the fogged plates of a distempered mind.

Those who would see the truth must not dispute "who shall be greatest" when they shall have come into her kingdom.

Simplicity, Confidence, Sincerity, these are the prime factors of the subjective condition into which the rays of truth may fall without refraction. These are the elements composing the atmosphere of pure desire in which the soul must live, if it would be led into all truth. Yet these are conditions of growth, within the easy reach of all. "The wayfaring man though a

Judean Teacher—"Blessed are the pure in heart for they shall see God."

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False desire, prejudice, selfish interest, intolerance, a controversial spirit, predetermination to prove or disprove anything, that self may be established, are alike incompatible with the highest spirit of truth, and its sensitive lines will be turned aside by such gross atmosphere, or at best produce a distorted picture on the fogged plates of a distempered mind.

Those who would see the truth must not dispute "who shall be greatest" when they shall have come into her kingdom.

Simplicity, Confidence, Sincerity, these are the prime factors of the subjective condition into which the rays of truth may fall without refraction. These are the elements composing the atmosphere of pure desire in which the soul must live, if it would be led into all truth. Yet these are conditions of growth, within the easy reach of all. "The wayfaring man though a

foot" may have them, and having them, "need not en-  
therein." It is but to "look and live."

Having now briefly considered the subjective con-  
ditions by which I may dwell in the truth and the  
truth in me, let us for a moment turn our eyes out-  
ward.

1st.—There is no such thing as a law of Nature,  
in the legislative sense. What is usually termed law  
is her necessary and uniform mode of action. The  
fact of uniformity begets the idea of law in the mind.

Nature is the great storehouse of truth. The study  
of life is essentially the study of Nature, her methods  
and processes of unfoldment. How shall we get the  
key to these?

I shall make no attempt to trace the development  
of life, but only indicate some of the methods of  
deduction, that must enter into the solution. Some im-  
mutable and unchangeable beacon, from which we may  
always take our reckoning, whether in the earliest  
primæval sea, the universal tropics of the mammalian  
age, the living present or in the distant plains of the  
unrealized future hobnobbing with the civilization yet  
to be. To deny the existence of these federal laws  
is to deny the Unity of Nature and bring the word  
of prophecy to naught, for it is only by grasping the  
principles that are continuous and common to all

ages of development that I may trace the unity of things, and follow the thread of life backwards to its origin and forward to its consummation.

2d—What Nature has once done under like conditions she will always do. Her chemistry is invariable and positive, and its results infallible.

3d—Life is a response to a condition in Nature. There is no key that will unlock more doors of mystery than this. Tell me the kind of life that predominated in any age and I will tell you Nature's predominant condition. This proposition is capable of the utmost application to all specific forms of life, in whatever age or condition.

4th—Nature never placed any complex creature into the economy of life without parentage. I shall offer this without comment, as its elaboration would extend this paper beyond its necessary limit. I will say, however, that no argument is needed to sustain it, but a simple appeal to the facts admitted by every unbiased mind of moderate information. This is a far-reaching conclusion and destined to modify—dare I say revolutionize—the current theology of the world.

5th—I must not attempt to divide the infinite, which in its nature is indivisible and cannot be less than the All. There can neither be addition to nor subtraction from the sum total of things. Nature cannot



be considered separate from her inherent potencies and activities. All change is due to the conditions under which she operates. All form is but special manifestation of a continuous life principle and there is where you will, is but a new combination of pre-existing substance. Nature's power to combine, under any given condition, is the limit of her power to organize into life.

The capacity of the Creature to enter into relation with Nature, is the limit of its power to enter into life.

From the dawn of organic life till now, but here a growing prophesy and promise of a creature who could enter into relation with Universal Nature and interpret all her truth in terms of consciousness and character.

The beginning of its fulfillment is found now in man who has plainly declared himself to be the child of Universal Nature and established his kinship by heredity to all that is below him and his kinship by promise to all that is above him. The Union of things can only appear to him who has discerned Universal kinship and learned himself to be all-in-one. This is a late discovery of the soul. The royal marriage of the finite to the Infinite, the consummation of the Holy Ghost the issue of which is the birth of the soul into the plane of absolute character and life.

versal being. Its oneness with the source from which all harmony and order proceed and which is forever organizing the Universe into specific forms of life and power.

WILHELM THOMAS



### *THE SUCCESS CIRCLE*

Yes, we intend to resume our Wednesday afternoon meetings, and to reorganize the Success Circle. Such a group is of vital strength, not only to its members, but to those whom they can reach in thought, and we now feel the inspiration to bring the circle into action once more.

The only thing we require of the members of the circle is that they send us their names and the date of their birth, and that they join us in concentrated thought for at least ten minutes every day.

In order to do this it is not necessary to isolate yourself from people or to stop any work you may be doing. Just turn the mind within and hold it steadily upon some vital, constructive thought from ten minutes to an hour each day.

You may say that we should always hold the mind upon some vital, constructive thought, which is quite

true; but we do not always do this, and one of the great uses of the Success Circle is that it helps us to master the mind that it becomes easier all the time to hold it just where we desire.

The man who is master of his mind's action is master of his conditions and surrounding circumstances. This is the keynote of success, and we can help each other by united, concentrated thought to accomplish that mastery.

Twelve o'clock, noon, is our hour. At exactly twelve o'clock every member turns his thought upon the thought of success, or any strong idea, such as strength, life, love, freedom, or anything we may choose. Each month we will give in THE ESSENCE the thought for the month.

This month we will hold to the thought of Success until the fifteenth of February, when we will announce another subject; still holding dominant the thought of success. No matter what subject of concentration we may choose, we are to so permeate ourselves with the consciousness of success that it is always with us.

We make no charges—our desire is to radiate what force we can and to unite with others who have the same desire.

So let us have your hearty response for success to the Success Circle.

LOAN

*FOR THE MINERS.*

We have just had a passing glimpse of that blessed servant in the Master's vineyard, Mrs. H. M. Peabody. Of course she was on her way with some grand work for somebody. This time she is taking books and magazines and everything readable to start reading rooms for the miners in Arizona, and it is her intention to establish these reading rooms in every mining camp which she can reach.

How glad we are to give her a year's subscription to *THE ESSENCE*, and as many years as she wants, for every reading room which she establishes. How happy we shall be to send her all the books we can spare and all that our friends will give us for her. We cordially invite all the editors and authors and book-makers whom we know, and that is no small number, and many more whom we do not know, to help with their mite in this beautiful work of brightening the mining camps with literature which otherwise would never reach them.

Mrs. Peabody's work in Boston is very well known. For many years she was identified with the Peabody Home for Crippled Children there. She is also doing a great work with the Indians in helping them to

introduce their work—and in inspiring them to help themselves.

In fact that great heart is so universal in its love for all humanity that whatever comes to her hand to do—whatever the appeal to her sympathy—there is always the ready response, the sure, strong, practical action.

Dear friend of all the world, we extend to you our support in your work of brightening lives.



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